

P.187

Sects and doctrines are out of place which are liberal in their argumentations but cannot teach liberally. ^{Those} They are not teachers who are afraid to enlighten. Yet they will set themselves up as ^{such} teachers though they cannot ^{neither} elucidate their thoughts with profit to themselves. ^{nor to others} Not knowing what liberates and what does not liberate, they are afraid of a truly free freedom.

P.188

To give utterance to the wrong freedom is dangerous because ^{this is why} it venerates nothing except its own licence. But it is not dangerous to give to ^{expression} the ^{is right because it} right freedom that has intelligence behind it. Every freedom is bad when it does not have ~~for expression~~. the proper sensitivity to express. ~~Because~~ ^{such} Then the existence of freedom depends upon a violence, ^{it cannot be} which ~~is not~~ freedom though it claims to liberate, ^{take off chains} to give freedom. If people took thought, they would realize that of the ^{many} ~~numerous~~ liberations they and their fathers have experienced during the past few generations, not a single one has led to liberation but ^{only takes} ~~is leading~~ them from one system to another. While ^{our economic conditions may be} ~~they may have more~~ desirable ^{than my enjoyed by our ancestors, we} economic conditions, they are subjugated to new kinds of misery - ~~hemispheric~~ wars, ^{crises} panics, ~~continental famines~~, and ~~worldwide~~ fears - which are equal to their former slavery. Perhaps our superficial freedom offer a greater illusion of opportunity; ^{to this} but ~~not a~~ greater reality. ^{promised} ~~by our government~~ remains as ~~unreal~~ as ever.

P. 189

Doctrines are partisan and ~~is~~ exclusive. The truth has many avenues leading to it, and ~~not~~ ^{no} one is excluded from taking them.

But we are still concerned more with the claims of doctrines than with the discovery of truth. To distinguish between doctrine and truth, we must be able to discern between ~~the~~ universal meaning and its interpretation by a cult.

Doctrines alter their faces with each generation. Truth does not. To belong to a cult, to be a sincere performer of its rituals is a good thing, but to cling to it forever (with a closed mind) is to become petrified together with the cult. It is like asserting that Newton's theory of gravitation is the only true one and ~~everything~~ ^{all} else is a lie. To take such a stand is only ruinous but contradictory to the ~~essence~~ ^{claims} of every doctrine which ~~claims~~ ^{asserts} to give knowledge, not to keep it away.

P. 190

Truth invites belief by personal experience which is a continuous explaining while the cult is a continuous insistence upon belief. Both insist, but truth is a vast insistence, the other a rigid insistence. One forces itself vastly upon you through your understanding, the other just forces itself upon you - if it can get hold of you. One is mindful that you possess yourself; the other mindful to possess you.

P. 191

The subject matter of truth is universal whereas the subject matter of the cult is mainly personal. (The idea advanced by a cult may be universal, but if the idea is treated too much

P. 192

P. 192

as cult, it loses its universal quality.) There is more consideration given to cult than to the truth. Too much cult and too little truth leads to the wrong effort in teaching and learning. Too much system without freeness of movement leads to drawn and quartered thinking.

P. 193

When a cult becomes too much involved with cult-advancement, not with the advancement of the universal idea, the idea is put away and the cult only talks about it during office hours.

Ecclesiastical belief is good so long as it
does not become political ambition. A ~~power-~~
hungry cultism ceases to be calm the people's
atavistic sense but ^{take advantage of} ~~avails itself~~ of this coarse
sense to become king among dragons.

P. 194

P. 195

~~But~~ Neither under the eagles of Rome, the
sway of the papacy, nor the extension of modern
science ^{have} ~~has~~ the people ever been unified. ^{where they} ~~It is~~
^{did not revolt, it was} just that they never had a chance to ^{to do so. where} revolt. ~~It~~
^{they were, for the moment, united. It} was a unification achieved by force of arms, not a
unification of heart. Since all mankind suffers,
it is always ready to revolt when given the chance.
^{it is always ready to give up its absolute attempts at}
unification.

P. 195

When people had one emperor and one ^{emperor,} nation,
when they had one god and one church, they were
still ^{of a mind to} fighting and revolting. ^{which they did,} Monism, no more
than dualism, makes for peace. What does ~~so~~
is the intelligence which in adoration ~~realizes~~
worships
more than the statue. The idea is not to become
too involved with ~~organization and ceremonial~~
~~on behalf of~~ interests for building up organ-
izations and making them powerful not so much
with God as with man. The idea is not to become
only a chalice of the altar but a cup of the
spirit for which the altar is built.

p. 147 Weber.

^{But}
To say that a person is a Catholic ^{member of a cult, as he is, say, a} does not mean

that his brain cannot be developed to see with a neutral sight and a neutral judgment which certainly cannot do him any harm. A person is not weaned away from his God by his cultivating an open mind.

Because he is a member of a sect does not mean that he is hopelessly narrow, that he can only see the world as a catholic world and God as a Catholic God, ~~and the same if he is a Protestant, a Jew, a Mohammedan,~~

~~Hindu, etc.~~, and the same with all believers of the various faiths of God. Assertions that enlightenment

interferes with cult-belief ^{of the} are thoughts ~~or~~ brain that holds and easily expresses attitudes of violence, that is always ^{supposed with} ~~violently~~ ^{but excludes} bigotry which keeps the mind in turmoil without hope of sanity

which is the end of all sincere investigation and without which there can only be knowledge that is frustration. ^{Sanity is also the hope of cults; they were all established to bring man to reason, just as the family was which}

The mind that deals with unbiased thinking does not need to be sheltered from ideas that are unpleasant. ^{from ideas so that it might take occasion} ~~because~~ it cannot but learn from the unpleasant ^{as} as well as from the pleasant for the simple fact that

it is a mind whose shutters are not drawn. It does not inhabit a cell whose light is but a cult ^{an absorption of truth; prevented from entering by cult} of any sort including science, philosophy, nationality, religion, class, etc. because it is in the process of freeing itself from all cell-like attitudes and views.

(A8)

P. 196

is impossible to that intelligence by making no universal - while it does - makes it impossible for one to be a Catholic or a Protestant or a Jew or a Mohammedan or a Buddhist -

~~is impossible to that intelligence by making no universal - while it does - makes it impossible for one to be a Catholic or a Protestant or a Jew or a Mohammedan or a Buddhist -~~
here is knowledge of the greater human family

P. 197